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RECENT BIBLICAL LITERATURE

The International Bible Dictionary. Based on Wm. Smith's one-volume work. Edited by F. N. PELOUBET, D.D., assisted by ALICE D. ADAMS, M.A. Philadelphia: The JOHN C. WINSTON COMPANY, [1912], pp. 799.

Sir William Smith's *Dictionary of the Bible* (1860-5) in four volumes was condensed by himself into a concise one-volume edition, which was revised for the American public more than a quarter of a century ago by the principal editor of the present work. The latter, while based on the older publication of 1881, is to a large extent a new book, having been re-written and enlarged, and embodying the results of 'the most recent and accepted research'. The editors aver that 'every article has been tested by the best and most modern authority, and there is scarcely an article which has not been changed in some respect, while in many cases the changes have been great and important, or the articles wholly re-written'. Naturally in a concise Bible Dictionary, which is intended for Sunday school teachers and the laity, long discussions are out of place. Questions which are still under debate or, as the Preface expresses it, are still 'in the melting-pot', have been entirely ignored. The truth is that for the most part the articles contain chiefly the Bible material arranged in order and systematized without much attempt at criticism of any kind. It is perhaps for this reason that the work will prove eminently useful for the class of readers for whom it has been designed.

The Life of William Robertson Smith. By JOHN SUTHERLAND BLACK and GEORGE CHRYSTAL. London: ADAM and CHARLES BLACK, MCMXII. pp. ix + 638.

Lectures and Essays of William Robertson Smith. Edited by JOHN SUTHERLAND BLACK and GEORGE CHRYSTAL. London: ADAM and CHARLES BLACK, MCMXII. pp. xii + 622.

The interest in Bible workers is a bye-product of that in Bible work. The great pathfinders and master builders of the modern science of the Bible are for the most part submerged in their books. Men of the type of Lagarde who in a somewhat mediæval fashion weave into their literary productions the thread of the personal and human are the exception. Yet even in the case of Lagarde, his *Life*, from the pen of his wife, who shared with him his struggles and his honours, and above all his scholarly aims and ambitions, brings to our notice the man behind the scholar, the man with his foibles and faults and prejudices no less than the great and patient investigator. William Robertson Smith is a name familiar enough to Bible students. In a short life, full of vicissitudes, he gave to the world several monumental volumes which will live after him. His biography, the work of two lifelong and devoted friends, makes exceedingly interesting and profitable reading. There is enough of the typical in the life of W. R. Smith to engage the attention of the historian to whom the personal is perchance of small moment. It is true, heresy trials have multiplied since the stirring days of the 'libel' which drove out W. R. Smith from his theological chair; we can recall several that are within the memory of our own generation; the battle for academic freedom in theological schools is well-nigh won, and the teachings of criticism are not only freely promulgated but, it would seem, are nowadays encouraged to the exclusion of the opposite views. It may perhaps be avowed that the conservative teacher is quite often in our own day shut out from the free expression of opinions which are against the prevailing fashion. Smith's heresy trial, however, was the first of its kind. It aroused at the time world-wide interest. Forced out

of a career for conscience' sake, Smith was nobly and generously assisted by friends. He accepted only half of the gift; it placed him in a position to enlarge his library, to 'buy books', and thus to prepare himself for the Arabic chair at Cambridge, which he came to hold after the death of William Wright. At first, of course, he had to be satisfied with a mere readership to which a salary of fifty pounds a year was attached. The appointing authorities found it necessary to ascertain whether the gentleman 'under a theological cloud' was at least a Christian. Testimonials as to the fitness of the future author of *Kinship and Marriage in Early Arabia* came from world-renowned Semitists on the continent. Nature had not endowed him with a robust physique, and his life was cut short at fifty, after years of suffering. He never ceased to work. Beside his great books, he found time and energy to engage in the editorial work connected with the ninth edition of the *Encyclopaedia Britannica* and to contribute a great number of articles himself. He planned the *Encyclopaedia Biblica*. Though his fame will rest on his four great works, he made in his early life contributions to mathematics and the science of physics which are now gathered together in the companion volume containing his Lectures and Essays. The volume contains, besides, theological and Oriental essays which will be read with interest by all those who know Smith from his more monumental works. Of capital importance are his papers on 'Animal Tribes in the Old Testament' and the two reviews of Wellhausen and Renan. The 'Journey in the Hejaz' affords interesting reading.

Nieuw licht over het Oude Testament. Verspreide opstellen. Van Dr. G. WILDEBOER, hoogleerár te Leiden. Haarlem: F. BOHN, 1911. pp. xi+312.

Stand und Aufgabe der Alttestamentlichen Wissenschaft in der Gegenwart. Rektoratsrede gehalten an der 77. Stiftungsfeier der Universität Bern am 25. November 1911. Von Professor D. KARL MARTI. Bern: MAX DRECHSEL, 1912. pp. 27.

The Scientific Study of the Old Testament. Its principal results, and their bearing upon religious instruction. By Dr. RUDOLF KITTEL, Professor at the University of Leipzig, Germany. Translated by J. CALEB HUGHES, M.A., Ph.D. With eleven plates and sketches in the text. New York: G. P. PUTNAM & SONS, 1910. pp. xvi + 301.

A History of the Literature of Ancient Israel. From the earliest times to 135 B. C. By HENRY THATCHER FOWLER, Ph.D., Professor of Biblical Literature and History in Brown University. New York: The MACMILLAN COMPANY, 1912. pp. xiv + 392.

Zur Einleitung in das Alte Testament. Von CARL HEINRICH CORNILL. Tübingen: J. C. B. MOHR, 1912. pp. 124.

Zur Einleitung in das Alte Testament. Von Prof. Dr. E. SELLIN. Eine Erwiderung auf die gleichnamige Schrift C. H. Cornills. Leipzig: QUELLE & MEYER, 1912. pp. iii + 105.

G. Wildeboer, the well-known author of an *Introduction into the Old Testament* (German translation, 1895) and of *The Origin of the Canon of the Old Testament* (English translation, 1895), as well as of a *Commentary on Proverbs, Ecclesiastes, and Esther* in Marti's series (1897-8), passed away Sept. 4, 1911, in his fifty-sixth year. The volume before us was concluded in April, 1911. New in this collection of essays is the translation of the thirty-second Psalm embodying emendations borrowed from Ehrlich, and chosen as a counterpart to the Babylonian penitential Psalms. The other essays which have been all previously printed deal in a dignified popular manner with a number of questions more or less recently debated. While such subjects as the relation of the Jahveh religion to the popular religion, the Amarna tablets, Babel and Bible, the Hammurabi Code, specifically the Hammurabi Code and the Old Testament patriarchs have been discussed by others at great length, and will not so readily claim the reader's attention except for the sober point of view from which the topics are approached, there is an element

of freshness in the essays on recent excavations in Palestine where the results in their bearing upon biblical history and the biblical religion are interestingly presented, and on the status of woman in Israel wherein a remark of Stade's that the Jahveh religion was essentially a masculine religion is successfully refuted. Antifeministic tendencies may be traced in post-exilic Judaism, but the Bible as a whole may be exculpated from any disrespectful attitude to woman. Nay, the reverse is true that woman is held in high honour in the Scriptures. Scholars will be most interested in the introductory essay, an inaugural lecture delivered October 2, 1907, when the author succeeded to the chair of the Hebrew Language and Archaeology in the Faculty of Letters of the University of Leiden, vacated by Oort. The lecture dealing with the present status of the Old Testament problem is in the nature of a retrospect. While a younger man standing at the beginning of his career will indulge in a programme of future visions, a maturer man with an established reputation will take occasion to sum up a period which lies behind him. After an historical survey of the labours of the past generation represented by masters of the type of Reuss, Graf, Kuenen, and Wellhausen, the lecturer proceeds to an analysis of the attacks upon the dominant literary criticism of more recent date. Apologists of the type of James Robertson are well meaning enough, but good intentions must be coupled with sound knowledge. More formidable are the attacks which have come from the quarters of archaeologists of repute, notably Assyriologists. It has been said that had Kuenen known of the Code of Hammurabi and the Amarna finds at the time when he wrote his *Onderzoek* he might have arrived at totally different conclusions. Hommel prophesies the advent of a new era when modern criticism of the Pentateuch will be looked upon as antiquated and hardly worth while serious attention. Wildeboer is far from denying that the results of archaeology, of excavations in Assyria, Babylonia, Egypt, and Palestine have shed new light on biblical problems. He is also ready to admit that the literary critics have been guilty of one-sidedness. The trustworthiness of oral tradition which both

preceded and followed the literary compositions was not highly enough appreciated. The fact that at one and the same period there may have co-existed divergent tendencies and cross-currents was lost sight of. Much, far too much was made of the argument from silence. Similar phraseology led to the hasty assumption of literary dependence, and contradictions and incongruities to the theory of interpolations. We know now that the literary process of, let us say, the Book of Deuteronomy was a complicated and lengthy one. The date of composition is one thing, and the date of the sources which ascend to oral tradition quite another. It may be that the Priests' Code lay at the foundation of post-exilic Judaism, but it marked at the same time the close and summing up of the pre-exilic development, the codification and systematization of priestly *torot* handed down by word of mouth. So radical a critic as Stade makes use of the Priests Code to describe the conditions of Israel's ancient religion. But Schwally is quite right in seeing in the provisions of Deut. 20. 5-8 remnants of very ancient customs, instead of regarding the passage with Wellhausen as a late interpolation. It is vain, however, to point to monotheistic currents in Babylonia and Egypt as explanatory of Jewish monotheism. Wellhausen long ago despaired of solving the riddle how it was that the God of Israel alone, and not the gods of Moab and the neighbouring peoples, became the God of justice, the Creator of heaven and earth. Surely the influences from Babylonia and Egypt operated there as well as in Israel. There is much to be conceded to Gunkel and his school that the prophetic eschatology, instead of being according to Wellhausen a reflex of later times opening up the apocalyptic era, is in point of fact older than the prophets. Gressmann's monograph deserves to be taken seriously. Literary criticism has been too facile with dates. It believed that it could point to the exact time in history when a certain religious conception had its birth. Literary criticism may learn from the newer comparative method. But we must guard against the extravagances of the Pan-Babylonists. To regard with Winckler the prophets of Israel as political agents in the service of Babylon, and the

Trinity as 'the unity of the three great constellations', or with Jensen to see in the lives of the patriarchs and prophets, nay, even of Jesus, nothing but a reflex of the life of Gilgamesh, means to ask of every non-Assyriologist a faith in the all-sufficiency of the comparative method which he cannot and will not have. What distinguishes us from the men of the past generation is not so much a shifting of principles as merely the fact that we have a richer array of facts at our command and that our circle of vision is enlarged. The newer light will prevent us from one-sidedness; in all other respects we still continue on the road opened up by the disciples of Reuss.

Marti's 'Rektorsrede', or, as we should say, 'presidential address', offers many parallels to the essay just sketched. There is the same insistence on the cogency of the results of the historico-critical school, the same resolute brushing aside of pan-Babylonist vagaries. Far from counselling an Old Testament 'myopia' which will exclude the light which comes from many quarters, he is emphatic in urging upon the student of the Scriptures a degree of independence which will safeguard him against sacrificing the unique character of the religion of Israel to the analogy of foreign standards. Marti may be a bit too severe against Gunkel and his school, but we cannot but assent to him in his critique of that method which on the basis of meagre analogy pronounces everything that is great in the Scriptural religion to be a reflex of extraneous conceptions. Nor is Marti wrong when with a bit of satire he avers that the Pan-Babylonism of Winckler and Jensen has given way to a species of Pan-Germanism whose protagonists are dilettanti of the type of Chamberlain, but also serious scholars of whom a greater stability of judgement and less proneness to sensational theories might with reason be expected.

Bewildered as the layman naturally is by the theories concerning the origin of Israel's religion and literature, which make their way from learned publications into the daily newspaper—sometimes the road to the popular press is a much shorter one—he will in due course turn to sober-minded scholars for an

authoritative pronouncement on what may be accepted as scientifically certain. To all such inquirers after the truth as to the results of the scientific study of the Old Testament, Professor Kittel's volume will prove indeed welcome. The volume had its origin in a course of six lectures delivered before the elementary school teachers in Saxony at the request of the Ministry of Education and Public Worship. Religious instruction being compulsory in the schools, it was felt by the government that the teachers should come in direct contact with an expert who might tell them what are the authentic results of the modern study of the Old Testament with which the elementary instruction in the schools would require to be harmonized. The author starts out with a query as to what is really meant by authentic results. He distinguishes various degrees of certainty. A certainty of the first degree is based upon documentary evidence; a certainty of the second degree amounting to a likely probability results from documents which are ambiguous or incomplete, for in the elucidation of obscurities or the filling up of gaps an element of subjectivity necessarily enters; the same is true of documents which are remote in time from the events narrated in them; if the interval of time between the events and the documents describing them is far too great, we have a certainty of the third degree resting upon hypotheses which are naturally of the subjective kind with various degrees of plausibility. Hypotheses have their justification; they are indispensable; but it is well to know the data upon which they rest and the line of reasoning by which they are reached. Above all, it is important to distinguish between a theory widely accepted and a proposition which scholars hold as an individual opinion. Throughout the volume, whether discussing the results based upon excavation or those arrived at by literary criticism or historical research, Kittel maintains the same cautious conservative attitude which knows how to seize upon the elements which are beyond cavil or doubt, and discriminates between the certain, probable, and possible. The reader will do well to read the supplement in which some of the questions which were put to the lecturer by his audience are

answered. Kittel on the whole keeps within the limits of the scientific specialist: that much I know, but all the other things do not come within my province. When confronted with a pedagogical question he pleads inexperience. For though Kittel was engaged in teaching elementary and secondary classes at an earlier period of his career, his pursuits during his academic years have been those of the investigator. Nevertheless his answers contain wise counsel. The teacher must possess tact. He must always tell the truth, but he must not raise questions of doubt on his own account. He must be above all positive. He must never forget that his province is not to teach criticism or history, but religion. And the same applies to the preacher. Kittel strongly condemns the tendencies in certain quarters which are directed towards the exclusion of the Old Testament from the religious instruction in Christian schools. He falls back upon the idea of progressive revelation to explain the inferior standards of morality which Christians are wont to find in the Old Testament religion.

Fowler presents a survey of the literature of ancient Israel in chronological order within the framework of Jewish history. Naturally this method imposes upon the author the necessity of committing himself to a definite opinion. He follows the results of the dominant school of criticism. Parts of the Scriptures are placed in Maccabean times. The author has made good use of the critical and historical literature. He writes in an interesting style. Copious extracts from the Scriptures are introduced by way of illustration. Similar productions from the cognate and other literatures of the world are given a prominent place.

Sellin's 'Introduction to the Old Testament' (see *JQR.*, New Series, I, 550 f.) is made the subject of a vigorous onslaught by Cornill. According to Cornill, Sellin, though adhering to many critical results, is on the whole biased in favour of assigning to the literary productions of the Old Testament the earliest dates possible. The tendency is a pronounced apologetic one. Cornill takes it that the apologete's weapons are aimed at himself, the

author of a well-known Introduction which has gone through many editions. And so he proceeds to examine in detail some of the more important propositions of Sellin and to controvert them. It cannot be our province to enter into the details of this controversy. Suffice it to say that Cornill and Sellin represent two different points of view for the definitive disposition of which the joint labours of more than two men will be required. Sellin is the more modern. He believes in Gunkel and Gressmann. Cornill adheres to the literary criticism of the past generation. The future alone will decide who is the winner in this clash of opinions. Sellin, by the way, has answered Cornill in a brochure of his own, and, it must be owned, in a calmer and less personal tone. The student will do well to give them both a hearing. There is much to be learned from either.

Pentateuchal Studies. By HAROLD M. WIENER, M.A., LL.B.
Oberlin : BIBLIOTHECA SACRA COMPANY, 1912. pp. xvi + 353.

Textkritische Materialien zur Hexateuchfrage. Von JOHANNES DAHSE, Pfarrer in Freirachdorf (Westerwald). I. Die Gottesnamen der Genesis. Jakob und Israel. P in Genesis 12-50.
Giessen : ALFRED TÖPELMANN, 1912. pp. viii + 181.

De naam Gods in den Pentateuch. Eene studie naar aanleiding en tot toelichting van Ex. 6 : 1 vv. Door Dr. A. TROELSTRA, Predikant. Utrecht : G. J. A. RUYS, 1912. pp. viii + 77.

Alttestamentliche Studien. Von B. D. EERDMANS, ordentlicher Professor der Theologie in Leiden. IV. Das Buch Leviticus.
Giessen : ALFRED TÖPELMANN, 1912. pp. iv + 144.

The Antiquity of Hebrew Writing and Literature or Problems in Pentateuchal Criticism. By ALVIN SYLVESTER ZERBE, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary, Dayton, Ohio. Cleveland : CENTRAL PUBLISHING HOUSE, 1911. pp. xxiv + 297.

The Deciding Voice of the Monuments in Biblical Criticism. By MELVIN GROVE KYLE, D.D., LL.D., Lecturer on Biblical Archaeology, Xenia Theological Seminary. Oberlin: BIBLICO-THECA SACRA COMPANY, 1912. pp. xvii + 320.

Wiener (see *JQR.*, New Series, I, 561 f.), Dahse, and Troelstra have this in common that they employ the weapons of the lower or textual criticism to defeat the higher. Thus Wiener disposes of the anachronism in Gen. 22. 14 ('in the mount where the Lord is seen'; this, of course, is the correct rendering, see Dillmann) by adopting the Septuagintal rendering: 'In the mount the Lord was seen' implying the pointing בְּהָרַיִן in the place of בְּהָרָא. But the Greek rendering is clearly harmonistic: comp. Targum and Rashbam. Nor can we follow Wiener when he prefers the reading of the Peshitta, 'the land of the Amorite' for 'the land of Moriah', 22. 2. Aquila, Symmachus, and Vulgate certainly read 'Moriah' which they translate with a view to ver. 14. Nor does the Septuagint with its 'high land' go back to a different text: with the same adjective מוֹרְיָה is rendered Gen. 12. 6; Deut. 11. 30. Moreover, there is a play on 'Moriah' already in 12. 1 ('unto the land that I will shew thee אֶרֶץ מוֹרְיָה'). To remove the doublet, Gen. 21. 1^a, on the authority of one lone Greek manuscript (n = 75 which is known for its contractions) is hazardous. This is one example of many. On the basis of omissions in certain manuscripts an element of the Hebrew text is pronounced a gloss. No one will deny that our Hebrew has been glossed nor that omissions were found in the original Septuagint which the recensions have filled up after the current Hebrew. But the investigation cannot be carried on *ambulando*. In order to reconstruct the three or more recensions of the Greek text an infinite amount of labour will be found to be requisite. Only when the recensions have been critically reconstructed and placed in juxtaposition will it be possible to say, This was missing in the original Septuagint. And even then a study will have to be made of the translator's mannerisms, not the least being his exercise of harmonistic exegesis. For a difficulty arising, as the critics believe, out of the welding together

of parallel and slightly contradictory accounts can be smoothed over by many a deft manipulation, notably by omissions. And this must be said with reference to the lists so studiously and thoroughly elaborated by Wiener and Dahse; grateful as the student must be for their painstaking labour, there is an element of isolation about them. Out of the multitude of criteria which serve to establish the divergence of the recensions and the attitude of the translator to his text only one or the other is selected. Until the lists have been brought into association with all the other criteria of textual differentiation we must reserve our judgement. Dahse discusses on pp. 11-13 the combination אֲדֹנֵי יְהוָה. I have made a study of the subject with a view to Joshua 7. 7. I have come to some conclusions and have also a few guesses. Thus I have been considering the possibility that in the original Septuagint the tetragrammaton was not translated at all but transcribed in Hebrew (as we know to have been the manner not only of Aquila but also of Symmachus). The subsequent scribes either substituted κύριος (the *here*) or ignored the Hebrew altogether. Thus we may not be sure at all that an omission goes back to the original translator. To be sure, Origen supplied the omission; but that merely proves that the omission was found in the current manuscripts of the Septuagint, not necessarily that it dates from the translator's copy. In Joshua 7. 7 Origen indeed added a second κύριε. His text must have tallied with B which has κύριε only once. But that is still far from saying that the translator wrote $\overline{\kappa\epsilon}$ for our אֲדֹנֵי יְהוָה. I have left my study for the present uncompleted because I feel that the problem in Ezekiel, despite Cornill, requires a neat edition of the recensions. To say with Dahse that in Deut. 9. 26 the Greek presupposes a reading מֶלֶךְ is to mistake the paraphrastic character of the translation. $\theta\epsilon\omega\nu$, by the way, is original; the next corruption was $\epsilon\theta\lambda\omega\nu$ which again led to $\alpha\iota\omega\nu\omega\nu$ (= $\epsilon\sigma\theta\omega\nu$). Dahse, like Wiener, operates with glosses in the Hebrew. He has an interesting theory that what is called P is but the liturgical additions introduced by Ezra, who thus fitted the ancient text in a manner to be 'understood of the

people'. With that theory goes a conjecture concerning the division of the text into pericopes (*sedarim*). Troelstra intersperses his treatise on the name of God in the Pentateuch with instances of difficulties which may be got out of the way by recourse to textual criticism. Thus the anachronism in Exod. 19. 22, 24 (priests mentioned before their institution, Exod. 28) is disposed of by citing Aquila's rendering: elders. Troelstra (with whom Wiener coincides) would have us believe that Aquila read זקנים, which is the original of which כהנים is a corruption due to scribal carelessness. It is safe to say that Aquila read כהנים; for harmonistic purposes he gave the word the meaning of 'elder', just as the Talmud believes that the 'firstborn' are meant. But Troelstra paves the way for distrusting the correctness of the divine names in the Masoretic text, and thus for undermining the Astruc theory of composite redaction. So much Troelstra shares with Wiener upon whose lists he relies and now with Dahse. What is peculiar to him is his exegesis of Exod. 6. 2. Not the name Jahveh is new—for men had known of it since the days of Enosh—but new is the formula 'I am Jahveh'. For the first time in His relations with Israel does God make use of that formula. Whereas to the patriarchs God offered His Omnipotence (*El Shaddai*) as a pledge for the fulfilment of His promises, He now presents to the oppressed people His constant faithfulness as surety. It is not the question of a mere name: for then God should have said, I appeared unto Abraham, Isaac, and Jacob as *Elohim*. Jahveh is the antithesis to *El Shaddai*. Both are far from being proper names; they are appellatives with a significant meaning. It is true, we find the formula 'I am Jahveh' twice in Genesis (15. 7; 28. 13). In both cases, according to Troelstra, the Septuagint proves that the tetragrammaton written originally with one or two yods (י or יי) represents a dittogram of the closing yod of אני.

Wiener devotes several chapters to the subjects of Priests and Levites, the High Priest, and the Endowment of the Clergy. In the fourth part of his *Alttestamentliche Studien* (see *JQR.*, New Series, I, 554 ff.) Eerdmans submits the views of the

dominant school of criticism to a searching review concerning the composition of the Book of Leviticus. As is well known, the whole of Leviticus is assigned by the critics to the Priests' Code (P), specifically to an older source (H, the Law of Holiness, comprising chapters 17-26, but also stray matter in the rest of the book) written in the exile after Ezekiel's time, and to the more recent document (the groundwork of P) of post-exilic date with a number of supplements from the same school but of still later date. On the side of the history of the development of religious ideas, it is maintained that Deuteronomy was followed by Ezekiel, Ezekiel by the Law of Holiness, and the Law of Holiness by the Priests' Code. While here and there it is conceded that the compilers have incorporated many a description of the ritual as it was in vogue in pre-exilic times, on the whole it is averred that the priestly writer draws largely upon his own imagination, that he has in view not the past but the future, and that he theorizes on the past so as to bring it into accord with the practices of which he is an eyewitness. Eerdmans minutely analyses the whole of Leviticus on the literary and historical sides. He comes to the conclusion that no fresh document commences at chapter 17, and that the whole book is the work of one and the same hand. Only in chapters 8-10 and in a few pericopes of chapters 6 and 7 may be found traces of post-exilic literary activity. The rest is homogeneous and pre-exilic. Leviticus is anterior to Deuteronomy. Just as the Deuteronomic Code formed the basis of the Josianic reform, so was Leviticus the substratum of the reform under Hezekiah in the eighth century. The material is much older than the compiler who added here and there a few touches like the references to the Melech cult with a view to his own times. In this period of religious revival many old and almost forgotten laws, as those referring to the jubilee year and the ancient rules for the endowment of the clergy, were brought once more to the forefront. The author that penned the concluding speech 26. 3-46 had in mind the deportation of a portion of the population East of the Jordan (1 Chron. 5. 26) and of Northern Israel. Accord-

ingly, the altar of incense reflects the conditions in the Solomonic temple ; in fact, Eerdmans makes it plausible that the golden altar as little as the ark had a place in the post-exilic temple. The high-priesthood was a pre-exilic institution. The priests already in pre-exilic times claimed descent from Aaron. Wiener and Eerdmans have much in common so far as their main historical conclusions go, but Eerdmans pursues his investigation in a more calm and dignified tone. Whether his theories will commend themselves to scholars or not, no student of the Pentateuchal problem can pass by this latest contribution which is replete with sound exegetical and historical judgement, and abounds in parallel illustration from the whole range of the history of religion.

In order to vindicate the essentially Mosaic origin of the Pentateuch, Zerbe devotes the greater part of his work to a discussion of the rise and development of the Phoenician alphabet. The latter, it is reasoned on the basis of the evidence obtainable from epigraphy, must have reached its completed form as early as 1500 B. C. According to the author, the problem of the origin of the Pentateuch hinges, 'not on *a priori* and critical analysis of the contents (the method pursued alike by conservatives and radicals), but on the prior question of the language and script employed by the Hebrews in the Mosaic and pre-Davidic periods, or, more specifically, on the date of their adoption of the Phoenician alphabet'. The book is written with much learning and skill, but, we believe, the importance of internal evidence is not sufficiently estimated with reference to the problems of date and composition.

The bearings of archaeology on the critical questions are the subject of Professor Kyle's work. Driver and George Adam Smith come in for most of the criticism, and the fourteenth chapter of Genesis seems to stand in the foreground of the controversy. A renewed investigation of what archaeology has to say on the intricate questions of criticism would indeed be timely. But then a minute discussion of points of detail with references to the sources would be in place. Instead, the author

appears to have rather had in mind the general question about which of course there can be no difference of opinion among all seekers after truth. The reader interested in the subject is likely to learn more from Kittel's work, referred to above, where the material is placed at our disposal in a judicious and lucid manner.

A History of Civilization in Palestine. By R. A. S. MACALISTER, M.A., F.S.A. Cambridge: at the UNIVERSITY PRESS, 1912. pp. viii + 139.

Mountains of the Bible. By J. J. SUMMERBELL. Boston: SHERMAN, FRENCH & COMPANY, 1912. pp. vii + 86.

Life and Times of the Patriarchs, Abraham, Isaac, and Jacob. Being a supplement to 'The Land and the Book'. By WILLIAM HANNA THOMSON, M.D., LL.D. With illustrations furnished by the author. New York: FUNK & WAGNALLS COMPANY, 1912. pp. 285.

Die jüdischen Exulanten in Babylonien. Von ERICH KLAMROTH, Lic. Theol. Leipzig: J. C. HINRICHS, 1912. pp. v + 107.

While the war is raging about the verdict of archaeology on criticism, we are eager to listen to one who has himself been on the spot and done the actual digging. But the excavator of Gezer (Professor Macalister) in the booklet before us sets out to narrate the successive civilizations of Palestine from the prehistoric man down to the Young Turks. Fascinating as this narrative is and showing as it does the hand of a master archaeologist, it is built up to a large extent upon the results of literary criticism and rests upon theories which to say the least are debatable. In materialistic civilization, the arts and the crafts, Palestine is pronounced a perpetual borrower; even the so-called Phoenician alphabet came from Crete. The religion of Israel develops from polydaemonism to henotheism and thence to monotheism. But the process is a miracle pure and simple considering the inferiority of the race in works of civilization.

The Siloam tunnelling was a poor piece of work compared with the Gezer tunnel antedating the arrival of the Hebrews. The writer's objection to the Jewish re-peopling of Palestine (p. 93) should be taken as a personal opinion. The subject does not come within the province of archaeology.

Mr. Summerbell offers himself as a guide on a trip to the mountains of the Bible. His descriptions into which the history and momentous happenings are woven with skill rest on the study of books and maps rather than on personal observation.

'The Land and the Book' by the late Rev. William Thomson is a well-known book. His son relates in an additional volume his personal experiences while travelling with his father; by means of them he endeavours to shed light on the past history of the patriarchs.

Klamroth's monograph on the Jewish exiles in Babylonia is a praiseworthy effort to put together the scanty data bearing upon the political and economic condition of the expatriated Jews representing the material basis for the spiritual evolution in religion and morals. The monuments offer but meagre references to the facts claiming the investigator's interest; but indirectly they are of great service, and analogy steps in where direct evidence is wanting. The aim of deporting entire national bodies the author finds to have been none other than a measure dictated by imperial prudence for the levelling of national distinctions and the creation of a homogeneous citizenry out of the mass of warring nationalities and races. Klamroth has a theory of his own according to which the first deportation (the one which preceded the final deportation in 586) was effected in two stages; but even the final deportation was followed by another in 582. It was a political blunder on the part of the Babylonian king, it is maintained in agreement with Winckler, that he failed to throw into the wellnigh deserted land of Judah a foreign body of people from some quarter of the empire. Thus the Jews settled in Babylonia kept up a longing for the old homeland; it was that that warded off the fate that had befallen the Israelitish exiles who, having given up all hope of re-nationaliza-

tion, lost themselves completely in their new environment. The Jewish exiles were settled in country districts. They were scattered so as to form isolated communities—a process which was to facilitate their national destruction. Their lot was an unenviable one; they were by no means 'free citizens in a free land'. They were subject to all sorts of imposts. Nor was their communal autonomy regulated by law. If it existed, it was an internal matter. The 'college of elders' may have maintained itself in the Golah, but it had no jurisdiction granted to it by the state. The economic conditions were of the poorest sort, though naturally in the course of time some individuals rose to affluence. Slowly but inevitably the process of assimilation in language (the Aramaic) and manners was enacted. Some stripped off all vestiges of Jewish nationality and became merged with their neighbours. Others at least outwardly (in the assumption of Babylonian names) imitated the population by which they were surrounded. The nation was dead; at best there was room for a religious community which rose on the grave of the nation (Wellhausen). Prophets and leaders arose to sustain the courage of the exiles when the empire was nearing its collapse, and a new conqueror was preparing for mastery over Babylon. The synagogue was a creation of the exile. In it the scribes and teachers exhorted and taught the people. Withal the process of religious regeneration and communal organization remains obscure and the 'rise of Judaism' still unexplained.

The Scholastic View of Biblical Inspiration. (Reprinted from the *Irish Theological Quarterly*, July, 1911.) By HUGH POPE, O.P., S.T.M., Prof. of New Testament Exegesis in the Collegio Angelico, Rome. Rome: RICCARDO GARRONI, 1912. pp. 52.

The Ethics of the Old Testament. By HINCKLEY G. MITCHELL, Professor of Hebrew and Old Testament Exegesis in Tufts College. (*Handbooks of Ethics and Religion.* Edited by SHAILER MATHEWS.) Chicago: The UNIVERSITY OF CHICAGO PRESS, 1912. pp. x+417.

Bibel und Naturwissenschaft. Gedanken und Bekenntnisse eines Naturforschers. Von Professor Dr. phil. E. DENNERT. Halle a. S.: RICHARD MÜHLMANN, 1911. pp. lxi + 321.

Mose und die ägyptische Mythologie. Nebst einem Anhang über Simson. Von Dr. DANIEL VÖLTER, Professor der Theologie in Amsterdam. Leiden: E. J. BRILL, 1912. pp. 59.

Mose und seine Zeit. Ein Kommentar zu den Mose-Sagen. Von HUGO GRESSMANN, a.-o. Professor der Theologie an der Universität zu Berlin. Mit einer Doppelkarte von Palästina und der Sinai-Halbinsel. Göttingen: VANDENHOECK & RUPRECHT, 1913. pp. viii + 485.

The scholastic, that is, Thomistic, view of biblical inspiration consists according to Pope in a divine illumination which enables the recipient to pass judgement, authoritative judgement, upon matters received either naturally or supernaturally. If received supernaturally, then we are dealing with the prophecy of the highest order. Supernatural facts are necessarily revealed. But an inspired biblical author may deal with matter not necessarily revealed. The authority then attaches to the judgements pronounced upon them. The author of the judgement is God; man's is only instrumental authorship.

Professor Mitchell's 'Ethics of the Old Testament' proceeds along the lines of the critical analysis and dating of the biblical literature, and in a chronological framework outlines in each given author or document the contribution to ethics. It might have been advisable in a summary at the end of the book to put together the total content of ethical teaching in the Bible.

Professor Dennert is a believing Christian of the orthodox type. But he speaks as a student of science. His general discussion of the nature of scientific hypothesis which has its counterpart in what is called a dogma in the realm of theology or religion, as well as his specific treatment of the supposed conflicts between science and religion, are recommended to the closest attention on the part of all such as are perplexed by the weighty problems under discussion.

In his treatise on Moses and Egyptian mythology Professor Völter defends against Erman his previously published theory (see *JQR.*, New Series, I, 569) that Moses and Samson represent humanized deities whose originals may be found in Egyptian mythology. Moses is Thot and Samson is Ra.

Gressmann's volume on Moses and his times makes fascinating reading, no matter what one may think of his method or his conclusions. As is becoming a pupil of Gunkel's, the method is that of comparative literature (*literargeschichtlich*) grafted upon the older method of literary criticism (*literarkritisch*). The analysis into J and E and P inherited from the Wellhausen school maintains its force throughout; but in addition the original legends both in their isolation and in their concatenation to legend clusters, long antedating in oral transmission the literary documents, are submitted to a penetrating analysis which takes its cues from diversity of artistic form (*Stil*). Intrinsic merits decide the antiquity of a legend; sometimes J and sometimes E may have retained the more archaic form. The oldest literary form of the legend was poetic. But few remnants are extant. A real epic in poetry embracing a long period never existed. There were songs given to definite episodes. Some were given to the celebration of heroes, some were descriptive; there were songs of victory and hymns to the Deity. While none of the poems extant may be ascribed to Moses, a few may be assigned to Mosaic times. So the song of the well (Num. 21. 17 f.), the song of Miriam (Exod. 15. 21), the song of the ark conceived as an empty throne (Num. 10. 35 ff.), the song of the standard (Exod. 17. 16 with **נ** for **נ**), Aaron's blessing (Num. 6. 24-6), which in its tripartite form has its analogy in Babylonian invocations of divine triads. As for the prose legends which predominate, the bulk is of Israelitish origin, though some betray Egyptian and Midianite antecedents. The historical results both of the secular (*profangeschichtlich*) and religious (*religionsgeschichtlich*) sort are summed up with great skill at the end of the volume. The **H**abiru represent the first tremendous wave of Aramaic migration in Canaan. They are the Hebrews, and their advent

in Palestine dates from the year 1400 B. C. A second and milder wave of Arameans ('a wandering Aramean was my father') over-spread specifically the south of the country a century later. They were domiciled as semi-nomads in the Negeb and the desert of Judah. From thence they drifted into Goshen. The sojourn in Egypt lasted about half a century, and the exodus took place about 1260. The Red Sea was crossed at the gulf of Akaba, and Sinai, a volcanic mountain, is to be sought in Midian on the road from Edom to Arabia. At Kadesh Moses instituted the worship of Jahveh, a volcanic deity borrowed from the Midianites. Jethro was Moses' teacher. The passage through the Red Sea was accompanied by a volcanic manifestation which won over the people, hitherto given to a polytheistic worship of various Elim, to the service of Jahveh. The ground for monotheism was laid, though at first it was in the form of monolatry. The J Decalogue of Exod. 20 is after all the older and is, moreover, of Mosaic origin. It fits in well with the Mosaic religion. The inculcation of monolatry, the prohibition of images and of the magic misuse of the name of God, the institution of the sabbath—all are a creation of the man who led the people out of Egypt and won them for the new God who from a local Midianite deity became the God of Israel. The religion of Israel is the work of Moses. Moses and the prophets—that is indeed the true order, not the reverse.

Hebräische Grammatik. Von ARTHUR UNGNAD, Dr. phil., Professor der orientalischen Philologie an der Universität Jena. (*Hilfsbücher für den hebräischen Unterricht.* Band I.) Tübingen: J. C. B. MOHR, 1912. pp. xii + 201.

Praktische Einführung in die hebräische Lektüre des Alten Testaments. Von ARTHUR UNGNAD. Tübingen: J. C. B. MOHR, 1912. pp. iv + 63.

The Principles of Hebrew Grammar. With examples and exercises for the use of students. By the Rev. D. TYSSIL EVANS, M.A., B.Sc., Lecturer in Semitic Languages at the

University College of South Wales and Monmouthshire, Cardiff. Part I. Signs and Sounds. Words and their Inflections. London: LUZAC & Co., 1912. pp. xvi + 382 + 120*.

Florilegium Hebraicum. Locos selectos librorum Veteris Testamenti in usum scholarum et disciplinae domesticae adiuncta appendice quinquepartita edidit Dr. HUB. LINDEMANN, Professor in Gymnasio Trium Regum Coloniensi. Friburgi Brisgoviae: B. HERDER, MCMXII. pp. xii + 215.

The Book of Ruth. A literal translation from the Hebrew. With full grammatical notes and vocabularies. By R. H. J. STEUART, S.J. London: DAVID NUTT, 1912. pp. vii + 108.

The Formation of the Alphabet. By W. M. FLINDERS PETRIE. London: MACMILLAN & Co., 1912. pp. iv + 20 + plates IX.

A Research into the Origin of the Third Personal Pronoun Epicene in the Pentateuch and its Connexion with Semitic and Indo-European Languages. A contribution to philological science. By J. IVERACH MUNRO, M.A. London: HENRY FROWDE, 1912. pp. 32.

De poesi Hebraeorum in Veteri Testamento conservata. In usum scholarum. Auctore V. ZAPLETAL, O.P. Editio altera, emendata. Friburgi Helvetiorum: sumptibus BIBLIOPOLAE UNIVERSITATIS (O. GSCHWEND), 1912. pp. 46.

The Early Poetry of Israel in its Physical and Social Origins. By GEORGE ADAM SMITH, D.D., LL.D., Litt.D. (The Schweich Lectures. 1910.) London: HENRY FROWDE, 1912. pp. xi + 102.

The Poets of the Old Testament. By ALEX. R. GORDON, D.Litt., D.D., Professor of Old Testament Literature, Presbyterian College, Montreal. New York: HODDER & STOUGHTON, 1912. pp. xiii + 368.

Wurzelforschungen zu den hebräischen Synonymen der Ruhe.

Von Dr. JULIUS COHEN. Berlin : M. POPPELAUER, 1912.

pp. vii + 85.

Ungnad's *Hebrew Grammar* is intermediate between the small manual in which the rules are set forth with a mechanical dryness and the large grammar which overwhelms the student by its fullness of material. Moreover, the author believes that even the comprehensive text-books fail to come up to the requirements of the present state of comparative Semitic grammar. Accordingly, what is aimed at is a delineation of the principal factors in the structure of the Hebrew language and the subsumption of the linguistic phenomena under the heads of either phonetic law or analogy. While the comparative method is employed throughout, it is not obtruded upon the student by requiring him to go through paradigms or forms of the cognate languages. It may be doubted whether Ungnad's expectation that his work will be used by learners who are forced to dispense with the aid of a teacher will be realized. With a competent teacher to guide, any of the existing text-books may be placed into the student's hands. Ungnad's work will naturally recommend itself on two sides: the underlying comparative basis which is up to date, and the numerous paradigms which occupy a prominent place in the body of the book. The latter feature is highly praiseworthy, though it is not lacking in other text-books of moderate size. As for the comparative theories, much newer doctrine finds a place, but as debate is excluded there is also a good deal of questionable matter about which scholars will naturally differ. The parallel and shorter work which is throughout accompanied by references to the larger Grammar is intended for beginners. The method is inductive. The student begins immediately to read connected texts. They consist of a number of Psalms and of portions from the early chapters of Genesis. The author concedes that other texts may be chosen by other teachers. It seems to me that it is possible to select texts which illustrate the best and easiest prose writing which are moreover graded. Every one will agree with the author that the student

ought to be trained right from the start to consult a standard dictionary.—Steuart has selected the short book of Ruth as an inductive introduction to the study of Hebrew Grammar. There is decidedly a merit even for a beginner to become thus acquainted with one whole book of the Scriptures.—More serviceable ought to prove Lindemann's *Florilegium*. The texts are numerous, representing many varieties of style. While the arrangement follows the order of the Bible, there is no reason why the teacher may not vary the order to suit his own method. The choice of a grammar—or of no grammar—is left open. In an appendix we find several unpointed texts which can be used for the purpose of testing the student's mastery of the *nikkud*; then specimens from the Hebrew Ben Sira, on the whole correctly edited and vocalized (write, however, *ומבוסה* for *ומבוסה*, *בְּנִים* for *בְּנִים*, *מַחֲיִים* for *מַחֲיִים*, *וְלִירָר* for *וְלִירָר*), the Siloam inscription in the original script and in square transliteration, a specimen text of superlinear vocalization together with a table (it is a pity that a specimen was not given of the 'third' system), and lastly a Jüdisch-Deutsch text in cursive.

Mr. Evans's *Principles of Hebrew Grammar* is a pretentious volume intended for students in intermediate stages; it stands midway between Davidson and Kautzsch-Cowley. The author shows familiarity with the problems of Hebrew grammar; the rules are presented with a degree of fullness and with clearness; ample exercises (Hebrew-English and English-Hebrew) are subjoined. The hand of the experienced teacher may be seen throughout the volume. Like Ungnad, the author intersperses the morphological part with many syntactical observations, though a separate volume on the syntax is promised in the near future.

The question as to the origin of 'our' alphabet (the Phœnician and Greek with their ramifications) is an old one. On the basis of finds in ancient Egypt belonging to times antedating the hieroglyphs (pictorial writing), and of a renewed study of the Iberian and Karian systems of writing, Professor Flinders Petrie advances the theory that pictorial writing was preceded by a

system of signs with a conventionalized meaning, and that out of this primitive signary arose the alphabet. Whereas the deviations from the assumed Phoenician prototype have hitherto been explained as due to enlargement and corruption, it is now assumed that 'a gradually formed signary, spread by traffic far and wide, was slowly contracted and systematized until it was reduced to a fixed alphabet'. It thus happens that many of the original signs which were excised in the Phoenician alphabet were retained in this or the other corner. A very interesting theory, in part premised by older investigators, is developed concerning the primitive arrangement of the alphabet, and the home of this arrangement is located in Northern Syria.

In order to explain the form אִי used in the Pentateuch both for the masculine and the feminine, Mr. Munro constructs a primitive feminine of the third person singular *hiwa*, which itself goes back to *haiwa*, and still more primitively to *haiwathum*. The root is אִי and the *ai* is the characteristic vowel of the passive, just as *au* is said to have been the characteristic vowel of the active. 'Piel and Hiphil were originally passives in *ai*.' I fear that the theories of the author will hardly meet with acceptance; much less is his method to be recommended. Whatever may be the true answer to the problem of the relationship of the Indo-European and Semitic languages, the author will have to adopt a sounder method in his future treatises of which the present is 'a small instalment'. As a contribution to philological science it can only serve to discredit a science which is ministered to by efforts like the present. As a curiosity it may pass, but hardly as a specimen of what English scholarship has to say on comparative grammar.

Zapletal's treatise on Hebrew poetry deals in succinct language and by well chosen examples with the uses to which poetry was put among the ancient Hebrews, the metrical laws, the forms of the metre, the strophic structure, and other artifices of poetry (rhyme, acrostic, refrain, alliteration, paronomasia, onomatopoeia). With Sievers and others it is assumed that the final vowel of the masculine suffix of the second person was not sounded, see

JBL., XXX (1911), 43, note 57. But אֶלֶף is clearly impossible. Read 'aḥaiḥ ('aḥalīk).

By *Early Poetry of Israel* Principal George Adam Smith means 'all pieces which are generally and reasonably—though not always conclusively—assigned to the centuries before the eighth century B.C.', that is pretty nearly all of the poems or poetic fragments incorporated in the historical books of the Bible (Genesis—Kings). *Physical origins* denote the formal side of that poetry, language, structure, and rhythms. What Zapletal has condensed in a few paragraphs is here, owing to the exigencies of a popular audience (the book reproduces in a somewhat amplified form the Schweich Lectures for 1910), set forth in detail and with copious illustration, and the whole subject is handled with a mastery which makes the reading of the Lecture which treats of the externals of Hebrew Poetry a pleasure. It may be observed that Smith speaks of rhythms rather than of metres. But the bulk of the book is given to a delineation of the social conditions as revealed in Early Hebrew Poetry. Here the author brings to his subject a preparation resulting from his own personal acquaintance with the East, which in the past has yielded the two great geographical (topographical) works for which the author is rightly famed. There is one interesting point which cannot fail to arrest the reader's attention. Much as the Hebrew Scriptures have entered into the very life of the Englishman and particularly the Scotchman, they are nevertheless felt as something foreign, foreign in language, foreign in structure, and foreign in the social conditions which they betray. The Hebrew genius is of the East, and the East is not the West. Perhaps the main feature of the work lies just in this that the veil is lifted from the Hebrew Scriptures and that they are made to appear as they were in their strange Eastern historical setting. The justification of the point of view cannot be disputed, but it is a symptom which gives food for thought.

Prof. Gordon's work on *The Poets of the Old Testament* has many points of contact with Principal Smith's Lectures. It is interesting to observe how much the two scholars working inde-

pendently make of the sound effect of certain consonants, though Gordon is less severe on the Semitic 'gutturals'. 'The musical quality of Hebrew may be appreciated even by the Western student who listens sympathetically to the rendering of the Sabbath service in the Synagogues, especially of the Spanish Jews.' Gordon's book is naturally more comprehensive, dealing with the whole range of Old Testament poetry. While the prophetic lyric is excluded, Ecclesiastes is included, probably because it was desirable to complete the picture of Hebrew Wisdom. Gordon is interested not only in the formal side of the poetry of the Old Testament; he devotes considerable space to the thoughts or problems with which the Psalms or the Book of Job deals. But withal the author has an eye to the artistic and poetic in these great literary productions.

Cohen's study of the Hebrew synonyms denoting 'rest' was concluded as far ago as 1899. It is presented practically as it was then written, with additions introduced by N. B. As a contribution to the study of synonyms the monograph is valuable, but the root theory with which the author operates will hardly recommend itself as trustworthy, especially with a view to the semantic results to which it leads.

Randglossen zur hebräischen Bibel. Textkritisches, Sprachliches und Sachliches. Von ARNOLD B. EHRLICH. Leipzig: J. C. HINRICHS. IV. Jesaia, Jeremia, 1912. pp. 374. V. Ezechiel und die kleinen Propheten, 1912. pp. 363.

Die Heilige Schrift des Alten Testaments. In Verbindung mit . . . übersetzt und herausgegeben von E. KAUTZSCH. Dritte Auflage. Register. Bearbeitet von Professor D. H. HOLZINGER. Tübingen: J. C. B. MOHR, 1912. pp. iv+143.

Ehrlich's monumental exegetical work of which the first three volumes were noticed previously (*JQR.*, New Series, I, 577) has now advanced in the order of the Hebrew Bible as far as the Minor Prophets. Author and publisher are to be congratulated on the speed with which the volumes follow each other. We

hope to review the work at length when the last volume shall have appeared.—To Kautzsch's Bible work (see *ibid.*) Professor Holzinger has contributed in a separate volume an Index which will prove very useful and cannot but enhance the value of the third edition.

אִם לֹא תִבְשֹׁל גִּדִּי בַחֲלֵב אִמּוֹ (Exod. 23. 19; 24. 26; Deut. 14. 21).
L'erreur de traduction prouvée par le mot בִּשַׁל. Suite d' 'Une erreur de traduction dans la Bible'. Par S. FERARÈS.
 (Extrait de la *Revue Linguistique*, 1912.) Paris: DURLACHER, 1912. pp. 39.

Deuteronomy, its Place in Revelation. By A. H. McNEILE, D.D.,
 Fellow and Dean of Sidney Sussex College, Cambridge.
 London: LONGMANS, GREEN & Co., 1912. pp. ix + 136.

M. Ferarès contributes a sequel to a previous paper duly noticed in this REVIEW (New Series, III, 136). In the present study the author deals with the verb בִּשַׁל, for which he vindicates the meanings 'boil', 'roast', 'cook', 'prepare'. In Exod. 23. 19 and parallels the verb is to be rendered 'prepare'. The linguistic exposition is by no means free from inaccuracies. But the chief objection remains that if the law refers to 'a kid while it is suckling', some such verb as לֹא תִחַבֵּה or לֹא תִשְׁחַט would have been more to the point. As we are dealing with a linguistic study, the second part treating of the presumable motive of the prohibition of בִּשַׁל בֶּשֶׂר בַּחֲלֵב is irrelevant.

McNeile's volume on the place of Deuteronomy in revelation, to which Professor Driver has written a preface, is in the main a defence of the critical position against the attacks of the Rev. J. S. Griffith in a volume entitled *The Problem of Deuteronomy* (1911).

The Book of Judges. By EDWARD LEWIS CURTIS, Ph.D., D.D.,
 late Professor of the Hebrew Language and Literature,
 Yale University. (*The Bible for Home and School.*) New
 York: The MACMILLAN COMPANY, 1913. pp. 201.

The First Book of Samuel. The Revised Version. Edited with introduction and notes. By W. O. E. OESTERLEY, D.D., Jesus College, Cambridge. Cambridge: at the UNIVERSITY PRESS, 1913. pp. xii + 158.

Both volumes are models of succinctness on the basis of sound learning. Prof. Curtis's posthumous work was completed by Dr. Albert A. Madsen, his collaborator in the volume on Chronicles in the *International Critical Commentary*.

Der alttestamentliche Prophetismus. Drei Studien. Von D. ERNST SELLIN. Leipzig: A. DEICHERT, 1912. pp. viii + 252.

Notes on the Hebrew Prophets. Compiled by G. WYNNE-EDWARDS, Assistant Mistress, St. Leonards School, St. Andrews, and K. H. McCUTCHEON, B.A., Certificated Student, Girton College, Cambridge, late Assistant Mistress, St. Leonards School, St. Andrews. Oxford: CLARENDON PRESS, 1912. pp. 128.

The History of the Prophets of Israel. By ELEANOR D. WOOD. With Introduction by TOM BRYAN, M.A. London: HEADLEY BROTHERS. (*The Adult School Study Series*, No. 1.) pp. 225.

The Hebrew Prophets for English Readers. In the language of the Revised Version of the English Bible, printed in their poetical form, with headings and brief annotation. By FRANCIS H. WOODS, B.D., and FRANCIS EP. POWELL, M.A. Volume IV. Haggai, Zechariah, Malachi, Joel, Deutero-Zechariah, Jonah, and Daniel. Oxford: CLARENDON PRESS, 1912. pp. xv + 264.

Die Konstanz-Weingartener Propheten-Fragmente. In phototypischer Reproduktion. Einleitung von PAUL LEHMANN. Leiden: A. W. SIJTHOFF, 1912. pp. xii + plates 79.

The Book of Isaiah. I-XXXIX by GEORGE BUCHANAN GRAY, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford; XL-LXVI by

ARTHUR S. PEAKE, D.D., Rylands Professor of Biblical Exegesis in the University of Manchester. In two volumes. Vol. I. Introduction and commentary on I-XXVII. (*The International Critical Commentary*.) New York: CHARLES SCRIBNER'S SONS, 1912. pp. ci + 472.

The Mines of Isaiah Re-explored. By the Rev. T. K. CHEYNE, D.Litt., &c. London: ADAM & CHARLES BLACK, 1912. pp. x + 199.

The Veil of Hebrew History. A further attempt to lift it. By the Rev. T. K. CHEYNE, D.Litt. London: ADAM & CHARLES BLACK, 1913. pp. xiii + 161.

The First Twelve Chapters of Isaiah. A new translation and commentary. By the Rev. GEORGE S. HITCHCOCK, D.D., Doctor of Sacred Scripture, Rome. London: BURNS & OATES, 1912. pp. ix + 210.

Das Buch Jona. Nach dem Urtext übersetzt und erklärt. Von Dr. JOHANNES DÖLLER, ord. Professor an der k. k. Universität in Wien. Wien: CARL FROMME, 1912. pp. viii + 112.

The Twelve Prophets. A version in the various poetical measures of the original writings. By BERNHARD DUHM, D.D., Professor of Old Testament Theology in the University of Basle, Switzerland. Authorized translation by Dr. ARCHIBALD DUFF, Professor of Old Testament Theology in the United College, Bradford. London: ADAM and CHARLES BLACK, 1912. pp. viii + 263.

Sellin's tripartite volume on Old Testament Prophecy is a constructive work in which the methods and results of the modern comparative study of religion are made fruitful for a conservative estimate of the religion of the Bible. All three parts were delivered in the form of lectures before popular audiences in 1909-10, the first in the house of Frau Reichskanzler von Bethmann-Hollweg. While the lectures even in their amplified

form are meant for lay readers, the theologian and professional student will find much to learn from the author as he delineates his own point of view in matters which are in the forefront of present-day discussion. We are made to see the unfoldment of a progressive revelation through the various stages of Old Testament prophecy. The main contributions of the individual prophets are set forth clearly. What is new is the assertion that even in its older forms prophecy is an indigenous product of the Israelite mind and not imported from without. Over against Gressmann, whose work on the origins of Israelitish-Jewish eschatology is commended to serious thinkers, Sellin, though he adopts many of the theories propounded by Gressmann, emphasizes the independent character of the biblical eschatology which, despite many traits which it has in common with Oriental conceptions, rests ultimately on divine revelation communicated to Israel alone. Thus the most important question concerning the character of the biblical revelation is answered positively: the Old Testament revelation stands unique and above comparison with the parallel phenomena in Egypt, Babylonia, or elsewhere.

Two popular text-books for use in secondary schools, the one published in America the other in England, deal with the Old Testament prophets arranged chronologically. The English volume is more succinct. Both will prove useful for the intermediate pupil's range of intelligence.

Of the *Hebrew Prophets for English Readers* begun in 1909 (see *JQR.*, New Series, I, 578; III, 139) the concluding fourth volume has now appeared. The excellent standard has been maintained throughout.

A beautiful uncial manuscript of the Old Latin (*Itala*) containing the Prophets and written in the fifth century, presumably in Upper Italy, with glosses by a hand of the sixth century, was cut up into leaves or smaller pieces in the fourteenth century at the Library of the Constance Cathedral, where they were employed for the binding of twenty-five manuscripts, which then wandered into five German libraries. The remains, covering a meagre tenth of the original codex, have been skilfully removed

and edited by Ranke, Vogel, Corssen, Lehmann, and Scherer. The present publication in splendid phototypic reproduction is part of the well-known series got up by Sijthoff in Leiden. In addition to the material previously edited there is a strip hitherto unpublished. It would be a meritorious piece of work to re-edit the fragments so inconveniently scattered in some six publications, in one volume.

The volume on Isaiah in the International Critical Commentary was originally assigned to Dr. A. B. Davidson. After his death it was given over to the two scholars whose names appear on the title-page of the first part comprising chapters 1-27 now out. Professor G. B. Gray, who is the author of the commentary on Numbers in the same series, will complete the first thirty-nine chapters, the remainder to be done by Professor Peake. An elaborate introduction to the whole book (a special introduction to chapters 40-66 will appear in the second part) deals with all the intricate questions of composition, date, text, history of exegesis. The commentator on Isaiah cannot complain of a dearth of old and recent literature. While Isaiah, in the language of Zwingli, chose for himself the worst possible translator 'among the Seventy', he can boast of a stately array of the very best expositors. We need only mention Vitringa, Gesenius, Luzzatto, Dillmann-Kittel, Duhm, Cheyne, Marti. Professor Gray is quite right that a selection of the exegetical material becomes imperative. And Gray's mastery of the subject shows itself in this very selection with which goes a goodly portion of original contribution. As one glances at a page here and there he is filled with admiration for the painstaking manner in which the commentator has handled a vast literature. Nothing helpful has escaped his attention. And while we may at times differ with him in his conclusions, the exegetical data will be found to be there. The editors may be congratulated on this latest volume of a series which is indispensable to English-reading students, and which in a great number of its parts is commanding the respect of scholars abroad.

That there are still mines in Isaiah to be explored no one will

gainsay. And that the explorer should be a man who in the past century was among them that delved deep into the shaft will be readily understood. But the Cheyne of the twentieth century is quite a different man from the Cheyne of the nineteenth. The beginnings of the present obsession were discernible even then. With methods of textual criticism, which to say the least are of the most subjective order, and a theory of North Arabian civilization and religion profoundly influencing the sacred writers to which the 'reconstructed' texts are made to minister, it is not a question of two or three or five Isaiahs, but of new Isaiahs born of imagination pure and simple. The student who learned to spell out the meaning of the great prophet from the earlier works of Cheyne, the older Commentary and even the later Text and Translation in Haupt's Bible, will on approaching his latest works have no need of consulting the traditional or the emended text; he will require no text at all, for the quotations in Cheyne are from a text of his own of which the recurring ingredients are Yerahmeel and Kashram and Ramshah and other such-like names of places and deities hitherto undreamt of. The net result proceeding from the new exploration of the Later Isaiahs is that the liberator of the Jews was not the Persian king Cyrus, but a successful North Arabian adventurer, and, on the side of religion, that the Jews 'were what may be called Monarchical Polytheists, and worshipped a small divine company under a supreme director'. While the parallel volume deals with pre-exilic times it may be fittingly mentioned in this connexion as it presents the same point of view. There is a pathetic note at the close as the author looks forward to some younger scholar undertaking the task which will probably soon fall from Cheyne's own hands.

A younger scholar, a Catholic, in presenting a fresh translation and exposition of the first twelve chapters of Isaiah, acknowledges his indebtedness to Cheyne who 'has done much to open a new era in Hebrew learning, not only by his constant labour in that field, but also by communicating his own enthusiasm to others'. But it is the older (or shall we say younger?) Cheyne whom he

has in mind, and even then he is constrained to differ from him, albeit in honesty of purpose. The translation is woven into the running commentary which is replete with historical information, and bears witness to a maturity of exegetical judgement. The whole, free from the technicalities of the ordinary commentary, makes the study of the prophet a pleasant task.

Another Catholic scholar has devoted a monograph to the book of Jonah. The Hebrew text is printed in such a manner as to indicate elements requiring emendation or glosses, and is accompanied by a translation. At the foot of both is a minute commentary which does not overlook the needs of the beginner. An introduction covering half of the volume discusses all the critical questions. In § 10 no less than 241 titles of works directly or indirectly relating to Jonah are enumerated.

Duhm's translation of the Minor Prophets in the metres of the original has been made accessible to English readers by Prof. Duff. The books are arranged chronologically. Jonah, the last, is said to have been written 130 B.C. Supplementers have been at work within the various books. They freely operated with the oracles of the pre-exilic prophets upon whom they looked as preachers of Apocalypse. Hence no single prophetic writing exists in its original form. Indeed, more than once we find that what was originally not at all the work of Prophets has been thoroughly altered by this supplementing process, and has come to be regarded as prophecy. So when there did arise again a genuine revelation in Israel, the scribes and scholars were for the most part quite unable to recognize it as real prophecy; and they became the most bitter opponents of the Prophet of Nazareth. And yet, nevertheless, we have these men to thank for the preservation of the old prophetic literature. The translation is accompanied by short explanatory notes culled from Duhm's 'Notes on the Twelve Prophets', published in *ZAW.*, 1911.

The Psalms. Translated from the Latin Vulgate, and with the other translations diligently compared, being a revised and corrected edition of the Douay Version. By FRANCIS PATRICK KENRICK, late Archbishop of Baltimore. Published with the approbation of His Eminence JAMES CARDINAL GIBBONS, Archbishop of Baltimore. Baltimore: JOHN MURPHY COMPANY. pp. 296.

Erläuterungen zu dunkeln Stellen im Buche Hiob. Von GEORG RICHTER, Pfarrer in Gollantsch. Leipzig: J. C. HINRICHS, 1912. pp. iv + 82.

Das Buch Qoheleth. Ein Beitrag zur Geschichte des Sadduzäismus. Kritisch untersucht, übersetzt und erklärt von Dr. LUDWIG LEVY, Rabbiner in Brünn. Leipzig: J. C. HINRICHS, 1912. pp. iv + 152.

De theologie van Kronieken. Academisch proefschrift. Door JELTE SWART. Groningen: GEBROEDERS HOITSEMA, 1911. pp. viii + 104.

The translation of the Psalms incorporated in the Vulgate represents Jerome's second revision of an older Latin version made from the Septuagint, and is generally used in the liturgy of the Catholic Church, a former revision by the same Father being still employed in the basilica of St. Peter. Jerome also made an independent translation straight from the Hebrew original; but it has not gained canonicity. Upon the Vulgate rests the English translation known by the name of Douay, 'from the place where it was prepared by learned and holy priests, exiles from England on account of their religion'. Its fault, due to the necessity of vindicating the Catholic truth against the innovations of the Reformers, is its slavish adherence to the Latin. It is quite natural that enlightened Catholics of modern times should seek to improve its style by borrowing, if needs be, from the Anglican Version of 1611. The author of the present revision of the Douay Psalter, the predecessor of Cardinal Gibbons in the archbishopric of Baltimore, concedes

that the translators of the King James Version deserve praise in what regards beauty and force of language. 'I take this opportunity of acknowledging that I have freely borrowed from them whenever I conceived that their diction was purer and more felicitous than that of the Douay translators, and adapted to express the meaning of the Vulgate. It is important that all should understand that our opposition to their version does not arise from any prejudice against its literary merit, much less against the diffusion of the Scriptures, but merely from a disapproval of the spirit in which it was conceived and executed, of which the traces are here and there discoverable by the attentive observer.' It cannot be gainsaid that there is truth in the contention that the King James Version shows traces of a Protestant bias which of course was directed against Romanism. From a Jewish point of view it may perhaps be said that while we must welcome the return of the Anglican Version to the Hebrew text as preserved by the Synagogue with which went the incorporation of the best Jewish exegesis as summed up by Kimhi, there remained nevertheless a residue of reminiscences from the earlier English versions directly dependent upon the Vulgate. The Church of Rome is bound by the decrees of the Tridentine Council to regard the Vulgate as authoritative, which, however, does not preclude a zealous study of the Hebrew original. But the comparison of the Hebrew serves learned purposes and in a certain sense eases the conscience, just as the references to the ancient versions on the margin of the Revised Version indicate that the Hebrew text may be inferior. In the case of the Psalter, which on the whole was rendered by the Greek translator with skill, the reader will find himself at no great distance from the original, though perusing a translation which goes back to the Greek through the Latin, and though in the process of this repeated 'emptying from vessel to vessel' much of the original flavour has been lost. For after all the Septuagint embodies readings superior to those of the received Hebrew text in not a few instances. As for the exegesis, the Church of Rome must take into the bargain renderings which it

would gladly exchange for those of the Protestants. To mention one example, the Catholics must be satisfied with a translation of נשקו בר, Ps. 2. 12 ('Embrace discipline'), which is quite jejune, compared with the Anglican 'Kiss the son'. Here and there Jerome (or rather the Old Latin which he revised) may have followed a corrupt reading in the Septuagint (see note on Ps. 30 (31). 16). Archbishop Kenrick's notes which are concise are on the whole illuminating. He does not disdain to record the views of a 'Rationalist' like Olshausen. It would have been well if the volume had undergone revision with a view to bringing the Notes up to date. In a future edition the disfiguring misprints, especially in the Hebrew (e.g. on p. 20 לִמָּה כְּבָרִי לִמָּה לְבָרִי), should by all means be corrected. While the volume is intended for the Catholic clergy and laity, outsiders, particularly such as are engaged in the task of translating the Scriptures, will do well to refer to it. Briggs's pious wish that Jews, Catholics, and Protestants may some day unite in producing an adequate rendition of the Psalter will probably not be realized for some time to come; meanwhile let us willingly learn from one another.

A difficult verse in a difficult book like Job—and there are many of them—requires on the part of the Bible exegete a fine feeling for the Hebrew language begotten of a penetrating study of biblical and also of post-biblical literature, considering that critics are prone to place the production of the poem and especially of an interpolation like the Elihu speeches in post-exilic times. Even when the scalpel of textual criticism is made use of, emendations reveal themselves as plausible only when the restored text reads like Hebrew. Emendations, moreover, are not made, they come of themselves. The modern student is ill equipped for the task. Teachers of Old Testament exegesis devote their time and energy principally to literary questions and nowadays to comparative religion. Very little time and inclination is left for the arduous questions of mere interpretation. Richter's volume is a case in point. The author has many good suggestions—compare, for instance, the exposition of 6. 2 f.—but

in the main he operates with textual emendations which, on the whole, are not felicitous. It is futile to cite examples. It must be conceded, however, that the author has used modern commentaries to advantage; he is well informed. As for the ancient versions which he cites, in particular the Septuagint, despite many excellent *Vorarbeiten* which are available, the preliminary problems cannot be said to be in a settled state. Much remains to be done. A study of the Septuagint and the other Greek versions on a comprehensive scale with a view especially to the manner of translation, the degree of freedom or the character of exegesis for example, is still a desideratum, and no safe conclusions can be drawn until that work shall have been done.

Levy's volume on Koheleth shows on the other hand what can be accomplished by a man who is well versed in post-biblical Hebrew and at the same time has learned the method of modern philology. He quotes ancient versions and Midrash, mediaeval and modern commentaries; but above all he has done some exegetical thinking of his own. Although in principle he has no scruples about analysing a biblical book with a view to multiplicity of 'documents', he does not see any necessity for splitting up Koheleth into fragments after the manner of Siegfried. The volume abounds in original exegetical remarks which yielded many a novel rendering or interpretation. Such details must naturally be left to future tests. But the author is more than a translator and exegete. He has a new theory concerning the authorship of the Preacher. The book was written by no other than either Zadok or Boethus, the founders of Sadduceeism about 203 B. C. The Sadducees are taken to be the rationalist aristocrats, given to a love for foreign culture and favoring a view of life which is Epicurean. Accordingly Levy devotes a considerable part of introduction and commentary to the proof of Greek philosophical terms in Koheleth. The attempt is an old one, and we doubt that the thesis in its recent formulation has gained in probability. Nevertheless, the volume may be commended to all students who have wrestled with the problems presented by Koheleth, whether on the purely exegetical side or

on the side of the underlying thought and main purpose of that unique production in the Bible.

Swart's dissertation on the theology of Chronicles is in the nature of a polemic against the view that the aim of the Chronicler was merely to represent the past in the terms of the post-exilic community which was of a priestly, hierocratic type. According to Swart, the high-priest is rather kept in the background. The real purpose of the Chronicler was not so much to depict a condition that existed as to outline a programme of the future. And that programme was grounded in a theocratic theology in the centre of which stood not the high-priest, but king David as the representative of the scion from his house that was to come. 'The Davidic theocracy is not the end but a point of transition bearing in itself the seed out of which shall grow up upon a higher level the theocracy which is emancipated from legalistic limitations.' The Chronicler is free from formalism, and cult and piety have for him a theocratic purpose.

The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. In the Revised Version, with introduction and notes. By W. O. E. OESTERLEY, D.D., Jesus College, Cambridge. (*The Cambridge Bible for Schools and Colleges.*) Cambridge: at the UNIVERSITY PRESS, 1912. pp. civ + 367.

The Book of Wisdom. With introduction and notes. Edited by the Rev. A. T. S. GOODRICK, M.A., Rector of Winterbourne, Bristol. (*The Oxford Church Bible Commentary.*) London: RIVINGTONS; New York: The MACMILLAN COMPANY, 1913. pp. xii + 437.

The Book of Enoch, or 1 Enoch. Translated from the editor's Ethiopic text, and edited with the introduction, notes, and indexes of the first edition wholly re-cast, enlarged, and re-written. Together with a reprint from the editor's text of the Greek fragments. By R. H. CHARLES, D.Litt., D.D., Fellow of Merton College. Oxford: at the CLARENDON PRESS, 1912. pp. cx + 331.

The Ezra-Apocalypse. Being chapters 3-14 of the book commonly known as 4 Ezra (or 2 Esdras). Translated from a critically revised text, with critical introductions, notes, and explanations; with a general introduction to the apocalypse, and an appendix containing the Latin text. By G. H. BOX, M.A., Lecturer in Rabbinic Hebrew, King's College, London. Together with a prefatory note by W. SANDAY, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford. London: SIR ISAAC PITMAN & SONS, 1912. pp. 14* + lxxvii + 387.

The Revised Version of the Apocrypha bears on its title-page the imprint of the year 1896. In July of the same year Dr. Schechter published a leaf brought to England by Mrs. Gibson in which he immediately recognized the Hebrew original of Ecclesiasticus. The narrative of the successive finds and publications which recovered for the world a goodly portion of the long-lost original, particularly of Dr. Schechter's part in transferring the contents of the Cairo Genizah to Cambridge, in identifying further parts of the Hebrew Sirach, and in publishing a masterly edition of the portions discovered by him, the reader may find told in the introduction to Oesterley's *Ecclesiasticus*, the latest volume of the well-known Cambridge Bible for Schools and Colleges. What a wealth of material the discovery of the Hebrew text, undreamt of when the Revisers took up their task, has brought to light the learned notes reveal in every line. Dr. Oesterley has turned the accumulated literature since 1896 to good purpose both in the notes and in the introduction. The date of Ben Sira is placed at about 190 B.C., Mr. Hart's arguments in favour of an earlier date being rightly overruled.

The rescue of one biblical apocryphon from the Genizah has meant an enrichment of our knowledge of 'biblical' Hebrew and an increased interest in the whole genre of literature, of which Ben Sira was probably the earliest representative. Whatever were the reasons which induced the doctors of the Synagogue to deny him canonicity, all that we can do is perhaps to deplore the rigid 'canon' which excluded so fine a work, and to restore

it to the affection of the nationalist Jew to whom it means a great literary production of the nation recovered, to the zeal of pious men of all creeds who may cherish it for its quaint wisdom and lofty morality, but most of all to the student of history and the theologian who will find therein a record of pre-Maccabean piety. We cannot hope to be as fortunate with another apocryphon, the so-called Wisdom of Solomon. Scholars seem to be agreed that the book was written from the start in Greek. The arguments which the latest expounder of the book has summed up in favour of a Greek original will probably prove convincing in their cumulative force, though the specific argument from diction is perhaps not the strongest, considering that even so literal a translator as Aquila betrays a singular mastery of the Greek language, as evidenced by a fondness for out of the way words and compounds. Mr. Goodrick, with Freudenthal as his guide, goes a step further; the author wrote in Greek, but, foreigner that he was, he misused the language of his adoption. The lengthy introduction deals with a variety of points, notably with the scope and unity of the book. While the author cannot subscribe to the diverse attempts at breaking up the book into a number of parts by different authors, he argues nevertheless with much cogency that chapters 7-9 were inserted by the author of Wisdom after he had penned the chapters at the beginning and end. As to the scope of the book, Mr. Goodrick would see in it a conscious polemic against our canonical Koheleth. In the opinion of the author, Koheleth is thoroughly Epicurean, so much so indeed that before admission to the canon the outspoken hedonism of the writer had to be made innocuous by a string of orthodox interpolations. The writer of Wisdom sets out to controvert the whole school, of which Koheleth was the Palestinian representative, and by which many more were captivated in Alexandria. He addresses himself to a class of apostates of the type of Tiberius Alexander, Philo's nephew, who, attracted by a worldly philosophy, abandoned the belief of their fathers. Indeed, Philo and the writer of Wisdom were contemporaries. There is a range of speculations common to them both, but they

are handled by each in an independent manner. Platonic and Stoic ideas are on the whole to be met with only in chapters 7-9, a later inscript. The remainder is thoroughly Judaic in tone, even particularistic. Above all, Wisdom sets forth a comprehensive view of the resurrection. Of this conviction of latter-day Judaism it presents a most perfect expression. Surely, it may be said, a book making so much of a chief Pharisaic doctrine should have been to the heart of the makers of the canon had the author written in Hebrew. His very pseudonymity would have been an asset. Whatever the merit of Mr. Goodrick's theories, they are forcefully set forth. With Grimm and Deane to lean upon, he has nevertheless done much original work. While he was saved the trouble of constructing a text, the notes show great erudition. There is nothing too trifling to be overlooked. As one goes through various chapters of this excellent commentary he must feel how much there is to be done in this much-neglected province of biblical study. Let us be thankful for this very helpful book so full of information and replete with suggestion.

Twenty years have elapsed since Dr. Charles's publication of an English translation of the Ethiopic Enoch. What Dr. Charles has done in these years in the field of apocalyptic and biblical studies is too well known to need rehearsing at this place. Suffice it to say that in 1906 he gave us an edition of the Ethiopic text of Enoch together with the Greek and Latin fragments which may be said to be exhaustive of existing textual materials in these languages. The present second edition of the English translation is based on the textual edition of 1906. It is, in the language of the author, a new book. A discovery of some moment is the recognition of the poetic structure of a great portion of 1 Enoch. As to the composition of the book, it represents a conglomerate of elements loosely joined together. Fragments of an older Book of Noah are embedded in certain parts of the present book of Enoch. The arguments in favour of a Semitic original are on the whole cogent. But we cannot say that Charles is always quite felicitous with his retroversions. Thus 'I saw those very sheep burning' (p. lxix) cannot possibly

be **וַאֲרָא הַצֶּאֱן הוּאָת עֲצֻמָּה בַּעֲרָת**. **וַאֲרָא** is a collective and must be construed as a plural (see the Lexica). On the same page, line 2 from below, **אַחִיתוּ** is a misprint for **אַחֲרִיתוּ**. When it comes to a decision between Hebrew and Aramaic, it must be owned that with few exceptions the argument is precarious. When Charles cites transliterations in the Greek or Ethiopic, it must not be forgotten that the Aramaic form may be the translator's own. On p. lxvi, note 2, it is admitted that the Aramaisms in the Ethiopic version of the O. T. are probably due to Aramean missionaries. With reference to *madbara*, 28. 1, 29. 1, Dillmann in his paper on the Gizeh Greek text (reprint, p. 15) rightly recalls *madbera*, Joshua 5. 6. There, it is true, the Greek text reads *μαδβαριουδι*, while here the Greek has *μανδοβαρα* and *βαβδηρα*. But the Greek translator may have introduced the Aramaic form himself in view of the fact that undoubtedly Hebrew transliterations are found side by side with the Aramaic. On p. lix **הַאֲרֵעָא** is probably a slip, the form being neither Hebrew nor Aramaic. Charles regrets that 'Jewish scholars are still so backward in recognizing the value of this (the apocalyptic) literature for their own history'. 'It is true that eminent Jewish scholars in America and elsewhere have in part recognized the value of Apocalyptic literature, but, as a whole, Orthodox Judaism still confesses and still champions the one-sided Judaism, which came into being after the Fall of Jerusalem in A. D. 70, a Judaism lopped in the main of its spiritual and prophetic side and given over all but wholly to a legalistic conception of religion. It is not strange that since that disastrous period Judaism became to a great extent a barren faith, and lost its leadership in the spiritual things of the world.' If, as Charles maintains (p. x, e.g.), the Book of Enoch and similar apocalyptic works represent the 'higher theology' which culminated in Christianity, the rejection of that literature by contemporaneous Judaism and the lack of interest therein by 'Orthodox' Jewish students cease to be an enigma. There is no reason, of course, why a literature which, there is ground for believing, originated in sectarian circles should not excite the interest of all students

of history whether Jews or Christians. But the estimate of the 'higher theology', no less than that of its culminating-point Christianity, will naturally differ according as to whether the legalistic Judaism of Mishnah and Talmud is pronounced a 'barren faith' or appraised as a great spiritual potency ever upholding the purity of the monotheistic religion against all the attempts within and without to dilute it in the waters of all sorts of syncretistic systems.

Mr. Box may be congratulated on the painstaking labour with which he has addressed himself to the exposition of so difficult and so interesting a book as *The Ezra-Apocalypse*. The commentary is replete with textual discussions and with a wealth of illustrations from the cognate literature. Rabbinic sources are drawn upon throughout, the author being convinced that both apocalyptic and legalistic Judaism were at one time united, and that traces of the former are still extant in the latter. Whether he is right in locating the Apocalypse of Ezra in the school of Shammai may be a matter of doubt. Probably, likewise, his analysis of the Book into a Salathiel and Ezra document will fail to obtain universal assent. In fact Professor Sanday, who has written an interesting Preface, accounts himself a heretic with regard to this theory. Aside from all such questionable theories, however, Mr. Box has done a splendid piece of work for which we owe him thanks.

Griechisch-deutsches Wörterbuch zum Neuen Testamente. Mit Nachweis der Abweichungen des neutestamentlichen Sprachgebrauchs vom Attischen und mit Hinweis auf seine Übereinstimmung mit dem hellenistischen Griechisch. Von Dr. HEINRICH EBELING. Hannover und Leipzig: HAHNSCHE BUCHHANDLUNG, 1913. pp. viii + 428.

The New Testament Manuscripts in the Freer Collection. Part I. The Washington Manuscript of the Four Gospels. By HENRY A. SANDERS, University of Michigan. New York: The MACMILLAN COMPANY, 1912. pp. vii + 247.

Neue Fragmente und Untersuchungen zu den judenchristlichen Evangelien. Ein Beitrag zur Literatur und Geschichte der Judenchristen. Von ALFRED SCHMIDTKE. Leipzig: J. C. HINRICHS, 1911. pp. viii + 302.

The Syriac Forms of New Testament Proper Names. By F. C. BURKITT. (From the *Proceedings of the British Academy*. Vol. V.) London: HENRY FROWDE, 1912. pp. 32.

Bible Reading in the Early Church. By ADOLF HARNACK, Professor of Church History in the University of Berlin. Translated by the Rev. J. R. WILKINSON, M.A. (*New Testament Studies*. V.) New York: G. P. PUTNAM & SONS, 1912. pp. x + 159.

The Odes and Psalms of Solomon. Published from the Syriac Version. By J. RENDEL HARRIS, M.A. Second edition, revised and enlarged. With a facsimile. Cambridge: at the UNIVERSITY PRESS, 1911. pp. xxxviii + 156 + 99.

Light on the Gospel from an Ancient Poet. By EDWIN A. ABBOTT, Honorary Fellow of St. John's College, Cambridge. Cambridge: at the UNIVERSITY PRESS, 1912. pp. lxiv + 602.

The People of God. An inquiry into Christian origins. By H. F. HAMILTON, D.D., formerly Professor of Pastoral Theology in the University of Bishop's College, Lennoxville, Canada. I. Israel. II. The Church. London: HENRY FROWDE, 1912. pp. xviii + 261; xvi + 252.

To Adolf Deissmann belongs the merit of having made a clean sweep of the older notion that biblical Greek represented a specific and isolated variety of its own. Thanks to the wealth of papyri, which have enlarged our vision and enriched our knowledge of the popular language spoken and written in Hellenistic times, we have learned to look upon the language of the Septuagint and the New Testament as but slightly, if at all, differentiated from the speech of the environment in which the Greek Bible was produced. A dictionary of the New Testament Greek illustrating

the relation of the *lingua sacra* to the contemporaneous or immediately preceding stage of Hellenistic Greek has long been a desideratum. By means of a condensation which at the first blush looks bewildering, but which one learns to unravel very soon, Ebeling has succeeded within small compass to supply the want. It is conceded that the New Testament writers did not borrow from the profane literature which some of them scarcely knew; the coincidences nevertheless point to the presence of the vocabulary employed by them in the speech of the population of which they formed a part. Nor do these coincidences preclude that here and there the word, though not new, was invested at the hands of the New Testament writers with a new meaning. To help the student, etymologies are prefixed at the head of every article; but etymology is one thing and the precise meaning in a given passage is quite another. The same holds good of the Hebrew 'equivalents' drawn from the Oxford Concordance to the Septuagint. Such entrances merely reveal the presence of the word in the Septuagint. Without entering here upon the question of a Semitic original in the Gospels, the Hebrew equivalent is useful enough. Sometimes the absence of an equivalent is charged with signification. For the equivalent is very often found in post-biblical Hebrew. Thus *ὀλιγόπιστος*, 'of little faith', has its counterpart in *אִמְנָה קטנה* (י) in Talmudic Hebrew. Ebeling fails to register such equivalents. It may have been useful to enter Aramaic 'equivalents' from the Targum. Dalman should have led the way. Here and there the Hebrew is disfigured by misprints. The meanings given to Hebrew proper names are frequently faulty. The main feature of the work consists in the references to Greek authors which will prove useful to the student of the Greek of the Septuagint and the other Greek versions of the Old Testament likewise. Altogether an admirable piece of work.

Close upon the publication of the Washington Codex of Deuteronomy and Joshua comes that of the codex of the Four Gospels from the same (Freer) collection, ultimately to find a place in the Smithsonian Institution in Washington. Professor

Henry A. Sanders is to be congratulated on the speed with which so important publications have been placed at the disposal of scholars. A classical philologist of note, he brings to his work an intimacy with palaeographical lore which few would have been able to match. In a short space of time he has set himself to acquire a working knowledge of Syriac, Coptic, and Gothic. Moreover, he has had to acquaint himself with the peculiar textual problems in a field of literature somewhat remote from the ordinary province of the classical scholar. But he has acquitted himself worthily of his task. Not the least merit is it that he knew to whom to apply for assistance. A lengthy introduction is devoted to a minute palaeographical description of the new codex which has been named W, its date, and particularly the problem presented by its text. The conclusions reached by the learned author go to show that in the main the basic substratum of W coincides with a form of the text underlying the ancient versions (Latin, Syriac, Coptic principally). This form of the text has been left in its original form in some portions, while in others it has been corrected to accord with either the Antioch or the Hesychian recension. The date of the codex is placed in the fourth century, 'though the beginning of the fifth century must still be admitted as a possibility'. A minute collation based on the Oxford 1880 edition of the *Textus Receptus* occupies upward of 100 pages. Simultaneously with the present volume there has been published a facsimile edition of the MS., which has been generously distributed among the leading libraries of the world. Mr. Freer, the present owner of the collection, has liberally defrayed the expenses incident to the publications.

The Gospel according to the Hebrews has been since the time of Lessing the subject of many curious hypotheses. After sifting the various patristic data, Schmidtke comes to the conclusion that there has been a misleading confusion between it and the Gospel of the Nazarenes. He finds the ultimate source of Epiphanius and Jerome as well of the citations from the Hebrew Gospel on the margin of a Matthew manuscript in a Macedonian

monastery—the discovery of those citations is Schmidtke's own—in a lost commentary by Apollinaris of Laodicea. The Nazarene Gospel was an Aramaic translation, a sort of Targum, of Matthew composed about A.D. 150. The Gospel according to the Hebrews, on the other hand, is identical with the Ebionite Gospel; that Gospel was written in Greek. The subject is an exceedingly obscure one, and while Schmidtke pursues his investigation with singular thoroughness, it is permeated with a degree of scepticism which may not be shared generally. On p. 288, bottom, 'Kilaim' should have had 'p.' or 'pal.' prefixed.

In a paper on the Syriac forms of New Testament names Professor Burkitt arrives at the conclusion that wherever possible they were assimilated to those in the Syriac Old Testament (Peshitta); when the Old Testament failed, the Syriac is sometimes demonstrably wrong; occasionally a transliteration of the Greek is abandoned in favour of a vernacular equivalent; here and there the identifications have their origin in local Palestinian traditions, but in not a few instances they rest on an incorrect theory. As a notable example of the last category the author cites *Nāṣrath* for Nazareth. The difficulty lies in the substitution of ⲥ (ⲩ) for Greek ζ, which is taken to represent Semitic ʔ. The instances in the Septuagint or Hexapla with ζ for ⲩ are explained away. As for the first example (ⲁⲃⲱⲛⲓⲥⲉⲔⲉⲕ, Joshua 10. 1), Burkitt's explanation ('this reading (i. e. ⲁⲃⲱⲛⲓⲃⲉⲥⲉⲕ) seems to have been corrected to agree with the Hebrew in Origen's Hexapla, with the least possible change of the traditional consonants') is open to the objection that ⲁⲃⲱⲛⲓⲥⲉⲔⲉⲕ was written by the Three and thence borrowed by Origen. If an explanation is needed, we may rather point to Syriac *zdk* with regressive partial assimilation (Brockelmann, *Grundriss*, I, 166). On the authority of Cheyne it is pointed out that 'no such town as Nazareth is mentioned in the Old Testament, in Josephus, or in the Talmud'. But נצרֶת occurs as a priest-city in a *ḳinah* by Kalir (see סדר תשעה באב, ed. Rödelheim, 1859, p. 76), which has been proved by S. Klein (*Beiträge zur Geschichte und Geographie Galiläas*, 1909; see *TLZ.*, 1910, c. 328) to rest on an

ancient baraita. Similarly there is no reason to doubt the correctness of the transliteration מִפִּי in view of מִפִּיךָ, Parah 3. 5, cited by Dalman, *Grammatik*, first edition, p. 127. See Schürer, II³, 218, n. 12. The whole subject of Prof. Burkitt's paper, by the way, has been treated by Schwen in an article contributed to the *ZAW*, XXXI (1911), 267 ff.; it had presumably not reached Burkitt when he prepared his learned and exceedingly interesting paper.

With a wealth of illustrations Harnack establishes the important fact that in the Early Church the private reading of the Scriptures was not only permitted, but indeed encouraged. Naturally the attitude of the Early Church is contrasted with that of the Catholic Church in the period following the fourth century. From the fact of the unrestricted use of the Scriptures by the laity in those early centuries there follows that 'the religion of the Early Church, however much of mystery and sacrament it gradually adopted, was, like Judaism, no mystery-religion'. In that respect, as in many others, 'Christianity was the daughter of Judaism'.

Around the Odes of Solomon, which it was the merit of J. Rendel Harris to discover and to publish, there has grown a substantial literature (see the list on pages ix to xii of the present edition), a small part of which has been noticed in this REVIEW (see New Series, III, 162). Now we are presented by the author with a new edition in which previous errors have been corrected, and the results of the criticism of many scholars incorporated. For the benefit of readers who remained strangers to the first edition it may be well to state that Dr. Harris acquired a Syriac manuscript, which upon examination proved to contain a translation of the Psalms of Solomon, of which the Greek text has long been accessible in excellent editions, prefixed by a goodly number of what the editor in harmony with the references in ancient writers called by the name of the Odes of Solomon. The exact title is indeed found in two lists of disputed or apocryphal writings, and in both the Psalms and Odes of Solomon are coupled together. Moreover, on comparing the number of

verses assigned to these two books by the ancient stichometers it is found that their compass squares with that of the newly-found Syriac codex. The earliest quotation (from the nineteenth ode) occurs in Lactantius, and the inference was made long ago that there must have been more Solomonic matter accessible to Christian scholars than the eighteen Psalms. Just in what order Psalms and Odes followed naturally remained a matter of conjecture. As a matter of fact, both orders were current. The author of the *Pistis Sophia*, a Gnostic work composed in the latter part of the third century, and embodying long quotations from the Odes accompanied by a paraphrastic 'Targum', found the Odes following upon the Psalms. The citations from the Odes stand on a level with the other quotations from the canonical Scriptures, showing the Scriptural standing of the Odes. Quite a few of the Odes incorporated in the *Pistis Sophia* tally with the Syriac Odes. As the Syriac codex is defective at the beginning, the first Ode may be recovered from the Gnostic work. Both the Coptic and Syriac are unquestionably translations from the Greek. As to the author of the Odes, scholars have advanced since the appearance of the first edition a variety of opinions. All agree that the poems are beautiful expressions of the mystic union with God. Beyond that there is the reverse of unanimity. Some like Harnack have assigned the work to a Jew, albeit in its present form it has undergone revision at the hands of a Christian. Others believe that the work is wholly Christian. Harris persists in his view that the poet was a Christian of Jewish extraction who sang as early as the last quarter of the first century. The Odes betray a Johannine vocabulary, but are in every way independent of the Fourth Gospel. What makes identification so difficult is that the poet moves in a spiritual world of his own with but scanty references to the actual world in which he lived and moved. Whatever be the final verdict on the personality of the author, his poems represent a lofty specimen of mystic rapture couched in language sweet and noble, and revealing the Christian experience at its best and highest. Harris is by no means convinced that all of the Odes come from

one and the same hand or time ; the high antiquity which he assumes refers of course to the first of a series of poets.

Dr. Abbott's contribution to the study of the Odes is presented in a volume of some 600 pages replete with learning of the most varied kind and going into a minute discussion of the exegetical data culled from the remotest corners. He is inclined to think that the poet wrote in Semitic and that in all probability the Syriac is a direct translation without the intermediary of Greek. As to the composition and character of the Odes, what differentiates Abbott from Harris is the insistence on their being the product of one and the same man whom he describes as 'a Jew on the point of becoming a Christian or a Christian fresh from the condition in which he thought as a non-Christian Jew'. 'Pauline he is, but not an imitator of Paul ; Johannine, yet almost certainly ignorant of the Johannine gospel.' A 'half-way house between Judaism and Christianity' is what we have in this poet. He wrote 'under the influence of Palestinian poetry, Alexandrian allegory, Egyptian mysticism, and—most powerful of all—the influence of the Spirit of Love and Sonship, freshly working in the Christian Church, at a time when Jesus was passionately felt to be the Son revealing the Father through such a Love as the world had never yet known ; but before the doctrine of the Father, the Son, and the Spirit had begun to be hardened by controversial iteration into a dogma accepted by the lips of almost all Christians, including many that did not feel the beauty and necessity of the doctrine in their hearts'. Christian and Jewish thought are blended. The poet leans on Old Testament prototypes. He consciously writes in the name of Solomon, because the Solomonic Song of Songs spiritually interpreted after the manner of the haggadah and the Targum is the immediate pattern of his own poetic effusions. Abbott's book is not easy to sum up. It is so charged with learning, and so many details are treated at length in foot-notes and appendices, that it may be truly said that there are half a dozen books in one. Through the kindness of Professor Burkitt, Dr. Abbott has been in a position to incorporate variant readings from a tenth-

century manuscript discovered by the former in the British Museum and containing the latter and greater part of Harris's text.

The titles of the two volumes of Dr. Hamilton's work on *The People of God* indicate the author's point of view. 'The Church is Israel.' 'We are the community of the Messiah and therefore the true Israelites.' In this one sentence is summed up the whole philosophy of the foundation of the Church. The Messiah could not found a new and independent religious society to rival the old Israel; but it was inevitable that all who accepted the Messiah should consider themselves as the true Israelites, as composing a society which was rightful heir and successor to all the prerogatives and claims of the Jewish people. That the Early Christian did so regard himself has been shown by Harnack, whom Hamilton quotes at length. According to Hamilton, Jesus Himself instituted this transformation. For a transformation did take place. The Apostles interpreted the will of their Master correctly by admitting Gentiles to membership in the New Israel without the requirement of circumcision, which was tantamount to integration into race. Henceforward Israel connotes a religious community without regard to race antecedents, and that is the Church. There were monotheistic currents in the world outside Israel, especially in Greece. But the Greek monotheism was of the philosophic sort. It was no religion. So soon as it manifested itself, it meant the death-blow to the polytheistic gods. God, whether transcendent or immanent, was not revealed directly, but mediated through nature. At best there resulted along with the insistence on moral conduct a toleration in religious conformity. Out of the philosophical schools no Church could develop. On the other hand, the monotheism of the prophets of Israel—'Mono-Yahwism', it may be hoped that the hybrid designation will not perpetuate itself—was from its start not a new view of the physical universe nor the teaching of history, but it was grounded in an inner experience, it was a real revelation from the outside. When then the Messiah came and brought a new Revelation which abrogated

the Law and put the New Covenant in its place, the old order at once merged into the new, the old Israel became the new Israel, Israel became the Church of the Messiah, and the new religion grew naturally out of the old. When we say 'naturally' we simply mean that the old order yielded to the new, the old in no way being done away with; the old was simply modified, transformed, re-cast. There is much more to be found in the interesting work of the Anglican divine who accepts the result of modern criticism and withal clings with all tenacity to the institutions of the Early Christian Church. Christian readers will be much interested in what the author has to say on the Unity of the Church and on its government. The outsider will concentrate his attention upon the general proposition which underlies the work, and while by no means ready to accept a theory which robs the Jew of his birthright, find much food for reflection in what is the attitude of the exponent of an historic Christian community with reference to the progress of religious ideas in Israel and the ultimate destiny of 'the People of God'.

Materialien zur Bibelgeschichte und religiösen Volkskunde des Mittelalters. Von Professor Lic. HANS VOLLMER. Band I. Ober- und mitteldeutsche Historienbibeln. Berlin: WEID-MANNSCHE BUCHHANDLUNG, 1912. pp. vii + 214.

The Greatest English Classic. A study of the King James Version of the Bible and its influence on life and literature. By CLELAND BOYD McAFEE, D.D. New York: HARPER & BROTHERS, MCMXII. pp. v + 287.

The Rule of Life and Love. An exposition of the Ten Commandments. By the Rev. ROBERT LAWRENCE OTTLEY, D.D., Canon of Christ Church. London: ROBERT SCOTT, MCMXIII. pp. xviii + 238.

Long before the Romanic and Germanic peoples were ready for a literal translation of the Scriptures, the Scriptural material, particularly that of the Old Testament, was freely handled in the

form of prose texts and embellished with additional matter borrowed from apocryphal or profane sources. Such works were exceedingly popular. In France they were called *bibles historiques*, in Germany *Historienbibeln*. The latter have been dealt with by Merzdorf (1870). Prof. Vollmer has made a fresh study of this branch of literature which is at once interesting to the theologian, the student of mediaeval German, and the historian. In the present volume he deals in a thoroughgoing manner with *oberdeutsche Historienbibeln*. He divides the manuscripts and editions into groups and discusses minutely the representative of each group especially with regard to the sources. His material by far exceeds that of his predecessors.

Dr. McAfee interestingly relates the history of the King James Version and points out its place in the English literature and its influence on English writers. Alas that this influence is on the wane, a circumstance to be attributed to the disuse of the Bible in the home. We heartily subscribe to the writer's plea for the rehabilitation of the Bible in the home, whatever may be the difficulties in the way of the Bible in the schools. See this REVIEW, New Series, I, 576 ; III, 164.

Canon Otley's popular exposition of the Decalogue is naturally written from a Christian point of view. Witness his position on images and on the Sabbath. The Decalogue is Mosaic though edited much later. The religious value of the Ten Commandments as 'a rule of life and love' is emphasized. While the volume is written with earnestness and a deep sense of religion, the Jewish point of view, we fear, is not clearly grasped. The writer dwells on the burdens of the Jewish Sabbath, but is devoid of insight into the beauty of 'Queen Sabbath'.

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